

NEHEMIAH.

INTRODUCTION.

IN the earliest form of the Hebrew Canon known to us the Books of Ezra and Nehemiah were united in one, under the name of "The Book of Ezra."¹ After a while a division was made, and the two Books which we now recognise were distinguished as "the first" and "the second Book of Ezra."² Later still—probably not till towards the close of the fourth century—the second Book of Ezra came to be known as "the Book of Nehemiah."³

2. The Book of Nehemiah is composed of four quite distinct sections:—

(I.) Chs. i.-vii. containing the record of the twentieth year of Artaxerxes (or B.C. 445-444), but composed by Nehemiah at least twelve years later (v. 14).

(II.) The second section of the work consists of chs. viii.-x., and contains a narrative of some events belonging to the autumn of B.C. 444. In this portion Nehemiah is spoken of in the third person; he is called "the Tirshatha," whereas in the earlier chapters his title is always *pechah* ("governor"); and

Ezra holds the first and most prominent position. The style of this portion of the Book is markedly different from that of the earlier and later chapters;⁴ and critics are generally agreed that it is not from the hand of Nehemiah. Some assign it to Ezra; others conjecture Zadok (or Zidkijah), Nehemiah's scribe or secretary (xiii. 13), to have been the author.

(III.) xi.-xii. 26, which consists of six important lists.

Lists 1 (xi. 1-24) and 2 (xi. 25-36) are probably either the work of Nehemiah himself or documents drawn up by his orders.

Of the other lists (xii. 1-26) some may have been drawn up in the time (or even by the hand) of Nehemiah, and incorporated by him into his work as documents having an intrinsic value, though not connected very closely with the subject-matter of his history. But the list in *xx.* 10, 11 cannot in its present shape have proceeded from his hand, or from that of a contemporary, since it mentions Jaddua, who lived about a century later than Nehemiah.⁵ Neither can

¹ See p. 569.

² By Origen (about A.D. 230).

³ By Jerome.

⁴ Nehemiah's parenthetic prayers are wholly wanting in this section. His favourite term for the "nobles" (*khörim*) does not occur. The characteristic phrases, "God of heaven," and "the good hand of God," are absent. God is called "Jehovah" or "Jehovah Elohim," almost as often as simply "Elohim," whereas Nehe-

miah uses "Jehovah" and "Jehovah Elohim," only once, each of them (i. 5, v. 13). Express mention of the Law of Moses, rare with Nehemiah (only xiii. 1), is constant in this section.

⁵ Jaddua's High-priesthood is placed by some between B.C. 366 and 336; but Josephus brings down his date to B.C. 333, since he makes him meet Alexander after Issus.

xx. 22, 23 intruded between the fifth and sixth lists—lists closely interconnected—belong to Nehemiah's time, since they contain a mention of both Jaddua and Darius Codomannus, his contemporary.⁶ Possibly, the list in question and the intruded verses may have proceeded from the same hand.

The section may therefore be regarded as the compilation of Nehemiah himself, with the exception of xx. 11, 22, 23, which must have been added a century later. Or, it was first added at that period. In either case the writer must equally be considered to have drawn the lists from contemporary State archives (see xii. 23).

(IV.) xii. 27–end. This section contains an account of the dedication of the wall, and of certain reforms which Nehemiah effected after his return from Babylon in B.C. 432–431. It is allowed on all hands to be, in the main, the work of Nehemiah,⁷ and written soon after the events—probably in B.C. 431 or 430.

It is perhaps on the whole most

probable that the various sections composing the “Book of Nehemiah” were collected by Nehemiah himself, who had written, at any rate, two of them (i.–vii. 5, xii. 27–xiii. 31). Having composed these two separate memoirs, and having perhaps drawn up also certain lists, he adopted from without an account of some religious transactions belonging to his first period, and, inserting this in its proper place, prefixed to the whole work the title, “The words of Nehemiah, the son of Hachaliah,” as fitly designating its main contents. His work, thus formed, was subsequently added to by Jaddua, or a writer of that time, who inserted into it xii. 11, 22, 23. Or, possibly, this late writer may first have formed the Book into a whole. The date of the compilation would, in the former case, be about B.C. 430; in the latter, about a century later.

The authenticity of the history contained in the Book of Nehemiah is generally admitted: and the condition of the text is generally good.

⁶ This is the usual identification of “Darius the Persian” (xii. 22, see note). The expression, “*the Persian*,” is probably an indication that the passage was written after the Greek rule had set in, or later than B.C. 331.

⁷ It possesses such characteristics of his style and manner as the designation of God exclusively by the name of *Elohim*, the use of parenthetic prayers (xiii. 14, 22, 29, 31), the exact knowledge of localities (xii. 31–39), &c.

THE BOOK OF NEHEMIAH.

CHAP. 1. THE words of ^aNehemiah the son of Hachaliah. ¶ And ^ach. 10. 1.
it came to pass in the month Chisleu, in the twentieth year, as I
2 was in Shushan the palace, that Hanani, one of my brethren,
came, he and *certain* men of Judah; and I asked them con-
3 cerning the Jews that had escaped, which were left of the cap-
tivity, and concerning Jerusalem. And they said unto me, The
remnant that are left of the captivity there in the province *are*
in great affliction and reproach: ^bthe wall of Jerusalem also ^cis
4 broken down, and the gates thereof are burned with fire. ¶ And
it came to pass, when I had heard these words, that I sat down
and wept, and mourned *certain* days, and fasted, and prayed
5 before the God of heaven, and said, I beseech thee, "O LORD
God of heaven, the great and terrible God, "that keepeth
covenant and mercy for them that love him and observe his
6 commandments: let thine ear now be attentive, and ^dthyne eyes
open, that thou mayest hear the prayer of thy servant, which I
pray before thee now, day and night, for the children of Israel
thy servants, and ^econfess the sins of the children of Israel,
which we have sinned against thee: both I and my father's
7 house have sinned. ^fWe have dealt very corruptly against
thee, and have "not kept the commandments, nor the statutes,
nor the judgments, which thou commandedst thy servant Moses.
8 Remember, I beseech thee, the word that thou commandedst
thy servant Moses, saying, ^g"If ye transgress, I will scatter you
9 abroad among the nations: ^h"but if ye turn unto me, and keep
my commandments, and do them; ⁱ"though there were of you
cast out unto the uttermost part of the heaven, yet will I gather
them from thence, and will bring them unto the place that I
10 have chosen to set my name there. "Now these *are* thy ser-
vants and thy people, whom thou hast redeemed by thy great
11 power, and by thy strong hand. O Lord, I beseech thee, ^j"let
now thine ear be attentive to the prayer of thy servant, and to
the prayer of thy servants, who ^k"desire to fear thy name: and
prosper, I pray thee, thy servant this day, and grant him mercy
in the sight of this man. For I was the king's ^lcupbearer.

^a ch. 10. 1.

^b ch. 2. 17.
^c 2Kin. 25. 10.

^d Dan. 9. 4.
^e Ex. 20. 6.

^f 1 Kin. 9. 23,
29.
^g 2 Chr. 6. 40.
Dan. 9. 17, 18.
^h Dan. 9. 20.

ⁱ Ps. 106. 6.
Dan. 9. 5.
^j Deut. 28. 15.

^k Lev. 26. 33.
Deut. 4. 25,
26, 27.
^l & 28. 64.
^m Lev. 26. 29,
&c.
Deut. 4. 29,
30, 31.
& 30. 2.
ⁿ Deut. 30. 4.
^o Deut. 9. 29.
Dan. 9. 17.
^p ver. 6.
^q Isai. 26. 8.
Heb. 13. 14.
^r ch. 2. 1.

I. 1. *The words of Nehemiah the son of Hachaliah*] The prophetic books commence generally with a title of this kind (see Jer. i. 1); but no other extant Historical Book begins thus. Nehemiah, while attaching his work to Ezra, perhaps marked in this manner the point at which his own composition commenced. See *Introd.* p. 592.
Chisleu] The ninth month, corresponding to the end of November and beginning of December.
in the twentieth year] i.e. of Artaxerxes Longimanus (B.C. 465-425). Cp. ii. 1.
Shushan the palace] Cp. Esth. i. 2, 5 &c.; Dan. vii. 2. Shushan, or Susa, was the ordinary residence of the Persian kings.
"The palace" or acropolis was a distinct

quarter of the city, occupying an artificial eminence.

2. Hanani seems to have been an actual brother of Nehemiah (vii. 2).

3. The attempt to rebuild the wall in the time of the Pseudo-Smerdis (Ezra iv. 12-24) had been stopped. It still remained in ruins. The Assyrian sculptures show that it was the usual practice to burn the gates.

4. *the God of heaven*] This title of the Almighty, which is Persian rather than Jewish (see 2 Chr. xxxvi. 23; Ezra i. 2 note, vi. 10, vii. 12, 21), is a favourite one with Nehemiah, who had been born and brought up in Persia.

11. A Persian king had numerous cup-

CHAP. 2. AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that wine was before him*: and I took up the wine, and gave it unto the king. Now I had not been *beforetime* sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou *art* not sick? this is nothing *else* but sorrow of heart. Then I was very sore afraid, and said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth waste*, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me. ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. When Sanballat the Horonite, and Tobiah the

¹ Heb. *wife*.

bearers, each of whom probably discharged the office in his turn.

II. 1. Nisan was the name given by the Persian Jews to the month previously called "Abib," the first month of the Jewish year, or that which followed the vernal equinox. It fell four months after Chisleu (i. 1).

the twentieth year] As Artaxerxes ascended the throne in B.C. 465, his twentieth year would correspond to B.C. 445-444.

2. *I was very sore afraid*] A Persian subject was expected to be perfectly content so long as he had the happiness of being with his king. A request to quit the court was thus a serious matter.

3. *the city...of my fathers' sepulchres*] We may conclude from this that Nehemiah was of the tribe of Judah, as Eusebius and Jerome say that he was.

4. *I prayed to the God of heaven*] Mentally and momentarily, before answering the king.

6. *the queen*] Though the Persian kings practised polygamy, they had always one chief wife, who alone was recognised as "queen." The chief wife of Longimanus was Damaspia.

I set him a time] Nehemiah appears to have stayed at Jerusalem twelve years from his first arrival (v. 14); but he can scarcely

have mentioned so long a term to the king. Probably his leave of absence was prolonged from time to time.

8. *the king's forest*] Rather, park. The word used (*pardes*; cp. *παράδεισος*), found only here, in Eccl. ii. 5, and in Cant. iv. 13), is of Persian, or at any rate of Aryan origin. The Persians signified by *pariyadeza* a walled enclosure, ornamented with trees, either planted or of natural growth, and containing numerous wild animals. The "paradise" here mentioned must have been in the neighbourhood of Jerusalem, and may have corresponded to the earlier "gardens of Solomon."

the palace] Rather, "the fortress." The word in the original has the double meaning of "palace" and "fortress," the fact being that in ancient times palaces were always fortified. "The fortress which appertained to the house" or Temple is here first spoken of. Under the Romans it was called "Antonia."

10. The name Sanballat is probably Babylonian, the first element being the same which commences "Sennacherib," viz. "Sin," the Moon-God, and the second *balatu*, "eminent" (?), which is found in the Assyrian name, Bel-balatu. As a Horonite, he was probably a native of one of the Bethhorons, the upper or the lower

- servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. ¶ So I came to Jerusalem, and was there three days. And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. ¶ But when Sanballat the Hironite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.
- CHAP. 3. THEN** Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it,

Ezra 8. 32.

2 Chr. 26. 9.
ch. 3. 13.

ch. 1. 3.
& ver. 17.
ch. 3. 15.

2 Sam. 15.
23.
Jer. 31. 40.

ch. 1. 3.
Ps. 44. 13.
& 79. 4.

Jer. 21. 9.
Ezek. 5. 14, 15.

& 22. 4.
ver. 8.
2 Sam. 2. 7.

Pa. 44. 13.
& 70. 4.
& 50. 6.

ch. 6. 6.
Ezra 4. 3.

ch. 12. 10.
John 5. 2

(see Josh. xvi. 3, 5; 2 Chr. viii. 5), and therefore born within the limits of the old kingdom of Samaria. Tobiah seems to have been an Ammonite slave, high in the favour of Sanballat, whom he probably served as secretary (vi. 17-19) and chief adviser.

it grieved them] Cp. Ezra iv. 4-24, v. 6-17. The revival of Jerusalem as a great and strong city, which was Nehemiah's aim, was likely to interfere with the prosperity, or at any rate the eminence, of Samaria.

13. the gate of the valley] A gate opening on the valley of Hinnom, which skirted Jerusalem to the west and south. The exact position is uncertain; as is also that of "the dragon well."

the dung port] The gate by which offal and excrements were conveyed out of the city, and placed eastward of the valley-gate.

14. the gate of the fountain] A gate on the eastern side of the Tyropæon valley, not far from the pool of Siloam (probably "the king's pool." Cp. iii. 15).

15. the brook] The Kidron watercourse, which skirted the city on the east.

turned back] i.e. he turned westward, and having made the circuit of the city, re-entered by the valley-gate.

16. the rulers] The principal authorities of the city, in the absence of the special governor.

the rest that did the work] i.e. "the labouring class that (afterwards) actually built the wall."

18. the king's words] These have not been given; but the royal permission to restore the walls is implied in ii. 5, 6.

19. Geshem the Arabian] The discovery that Sargon peopled Samaria in part with an Arab colony explains why Arabs should have opposed the fortification of Jerusalem.

III. 1. Eliashib (cp. marg. ref.) was the grandson of Joshua, the High-Priest contemporary with Zerubbabel.

the sheep gate] This was a gate in the eastern wall, not far from the pool of Bethesda, marg. ref., which was perhaps originally a sheep-pool.

The exact line which the writer follows in describing the circuit of the wall will probably be always a matter of dispute. According to the view here taken, the line

- ^c ch. 12. 30. and set up the doors of it; ^ceven unto the tower of Meah they
^d Jer. 31. 38. 2 sanctified it, unto the tower of ^dHananeel. And ¹next unto
^e Zech. 14. 10. him builded ^ethe men of Jericho. And next to them builded
^f Ezra 2. 34. 3 ^fZaccour the son of Imri. ¶ But the fish gate did the sons of
^g 2 Chr. 33. 14. Hassenah build, who *also* laid the beams thereof, and ^gset up
^h ch. 12. 30. 4 the doors thereof, the locks thereof, and the bars thereof. And
ⁱ Zeph. 1. 10. next unto them repaired Meremoth the son of Urijah, the son
^j See ch. 6. 1. & 7. 1. of Koz. And next unto them repaired Meshullam the son of
^k Judg. 5. 23. Berechiah, the son of Meshezabeel. And next unto them re-
^l ch. 12. 30. 5 paired Zadok the son of Baana. And next unto them the Te-
^m ch. 2. 8. 6 koites repaired; but their nobles put not their necks to ^mthe
ⁿ ch. 12. 38. 7 work of their Lord. ¶ Moreover ⁿthe old gate repaired Jchoiada
^o ch. 12. 38. 8 the son of Paseah, and Meshullam the son of Besodeiah; they
^p ch. 12. 38. 9 laid the beams thereof, and set up the doors thereof, and the
^q ch. 12. 38. 10 locks thereof, and the bars thereof. And next unto them re-
^r ch. 12. 38. 11 paired Molathiah the Gibeonite, and Jadon the Meronothite, the
^s ch. 12. 38. 12 men of Gibeon, and of Mizpah, unto the ^sthrone of the governor
^t ch. 12. 38. 13 on this side the river. Next unto him repaired Uzziel the son
^u ch. 12. 38. 14 of Harhaiah, of the goldsmiths. Next unto him also repaired
^v ch. 12. 38. 15 Hananiah the son of *one of the* apothecaries, and they ^vfortified
^w ch. 12. 38. 16 Jerusalem unto the ^wbroad wall. And next unto them repaired
^x ch. 12. 38. 17 Rephaiah the son of Hur, the ruler of the half part of Jeru-
^y ch. 12. 38. 18 salem. And next unto them repaired Jedaiah the son of Haru-
^z ch. 12. 38. 19 maph, even overagainst his house. And next unto him repaired
^{aa} ch. 12. 38. 20 Hattush the son of Hashabnah. Malchijah the son of Harim,
^{ab} ch. 12. 38. 21 and Hashub the son of Pahath-moab, repaired the ^{ab}other piece,

¹ Heb. *at his hand*.² Or, *left Jerusalem unto the broad wall*.³ Heb. *second measure*.

described commences near the pool of Bethesda, on the east of the city, and is traced thence, first, northwards, then westwards, then southwards, and finally eastwards, as far as the pool of Siloam (r. 15). From this point, it seems to the writer of this note that the line of the *outer* wall is not followed, but, instead of this, the inner wall of the "city of David," which included the Temple, is traced. This wall is followed northwards from the pool of Siloam, past the "sepulchres of David" and Hezekiah's pool to the "armoury" (r. 19) at its north-west corner; it is then followed eastwards to "the tower which lieth out from the king's house" (r. 25); from this it is carried southwards, along the western edge of the Kidron valley to the "great tower which lieth out" (r. 27), and then south-westwards to the point at which it commenced near Siloam (r. 27). The special wall of the "city of David" being thus completed, the writer finishes his entire account by filling up the small interval between the north-east angle of this fortification and the "sheep-gate" (rr. 28-32), from which he started.

they sanctified it] The priests commenced the work with a formal ceremony of consecration. When the work was completed, there was a solemn dedication of the entire circuit (see xii. 27-43).

The tower of Hananeel is often men-

tioned; that of Meah, or rather Hammeah, or "the Hundred," in Nehemiah only. Both towers must have been situated towards the north-eastern corner of the city.

2. The people of each provincial town were set to work for the most part on the portion of the wall nearest their city. Thus "the men of Jericho," were employed at the north-east corner of Jerusalem.

3. *the fish gate*] The gate through which fish from the Jordan and the Sea of Galilee entered Jerusalem; a gate in the north wall, a little to the east of the modern Damascus gate.

locks] The word used (here and in rr. 6, 13-15) is thought to mean rather a "cross-bar" than a lock, while that translated "bars" is regarded as denoting the "hooks" or "catches" which held the cross-bar at its two ends.

5. *Tekoites*] See 2 Sam. xiv. 2 note.

6. *the old gate*] Either the modern Damascus gate, the main entrance to the city on the north side; or a gate a little further eastward.

7. *unto the throne &c.*] The meaning is thought to be "the men of Gibeon and Mizpah, who, though they worked for Nehemiah, were not under his government, but belonged to the jurisdiction of the governor on this side the river."

11. *the other piece*] Rather, "another piece" (as in rr. 19, 21, 27, 30). It is con-

- 12 "and the tower of the furnaces. And next unto him repaired " ch. 12. 38.
 Shallum the son of Huloheh, the ruler of the half part of Jeru-
 13 salem, he and his daughters. ¶ "The valley gate repaired " ch. 2. 13.
 Hanun, and the inhabitants of Zanoah; they built it, and set
 up the doors thereof, the locks thereof, and the bars thereof,
 14 and a thousand cubits on the wall unto "the dung gate. ¶ But " ch. 2. 13.
 the dung gate repaired Malchiah the son of Rechab, the ruler of
 part of Beth-haccerem; he built it, and set up the doors thereof,
 15 the locks thereof, and the bars thereof. ¶ But "the gate of the " ch. 2. 14.
 fountain repaired Shallum the son of Col-hozeh, the ruler of
 part of Mizpah; he built it, and covered it, and set up the doors
 thereof, the locks thereof, and the bars thereof, and the wall of
 the pool of "Siloah by the king's garden, and unto the stairs
 16 that go down from the city of David. After him repaired Ne-
 hemiah the son of Azbuk, the ruler of the half part of Beth-zur,
 unto the place over against the sepulchres of David, and to the
 17 "pool that was made, and unto the house of the mighty. After
 him repaired the Levites, Rehum the son of Bani. Next unto
 him repaired Hashabiah, the ruler of the half part of Keilah, in
 18 his part. After him repaired their brethren, Bavai the son of
 19 Menadad, the ruler of the half part of Keilah. And next to
 him repaired Ezer the son of Jeshua, the ruler of Mizpah,
 another piece over against the going up to the armoury at the
 20 "turning of the wall. After him Baruch the son of "Zabbai " 2 Chr. 26. 9.
 earnestly repaired the other piece, from the turning of the wall
 21 unto the door of the house of Eliashib the high priest. After
 him repaired Meremoth the son of Urijah the son of Koz an-
 other piece, from the door of the house of Eliashib even to
 22 the end of the house of Eliashib. And after him repaired the
 23 priests, the men of the plain. After him repaired Benjamin
 and Hashub over against their house. After him repaired Aza-

¹ Or, Zaccui.

jected that a verse has fallen out in which Malchijah's and Hashub's "first piece" was mentioned.

the tower of the furnaces] Either a tower at the north-western angle of the city; or, midway in the western wall. The origin of the name is uncertain.

13. Zanoah lay west of Jerusalem, at the distance of about ten miles (Josh. xv. 34 note).

15. The "pool of Siloah" lies at the south-western foot of the Temple hill, near the lower end of the Tyropæon. It appears to have been at all times beyond the line of the city wall, but was perhaps joined to the city by a fortification of its own.

the king's garden] See 2 K. xxv. 4 note.

the stairs] A flight of steps, still to be seen, led from the low valley of the Tyropæon up the steep sides of Ophel to the "city of David," which it reached probably at a point not far south of the Temple.

16. *Beth-zur*] Now *Beit-sur*, on the road from Jerusalem to Hebron (Josh. xv. 58).

By "the sepulchres of David" must be understood the burial place in which David and the kings his descendants to the time of Hezekiah were interred. This was an

excavation in the rock, in the near vicinity of the Temple (Ezek. xliii. 7-9), and on its western side. The position of the burial-place was well known until the destruction of the city by Titus; but modern research has not yet discovered it.

the pool] Probably that made by Hezekiah in the Tyropæon valley, west of the Temple area (marg. ref.).

17-30. The constant mention of "priests," "Levites," and Nethinims," sufficiently indicates that the writer is here concerned with the sacerdotal quarter, that immediately about the Temple.

18. *Bavai*] Or, "Binnai" (r. 24, x. 9).

the armoury at the turning of the wall] lit.

"the armoury of the corner." The north-western corner of the special wall of the "city of David" seems to be intended. See v. 1 note.

20. *the other piece*] Rather, "another piece." The notice of Baruch's first piece, like that of Malchijah's and Hashub's (r. 11), seems to have slipped out of the text.

22. The word here translated "plain" is applied in the rest of Scripture almost exclusively to the *Ghor* or Jordan valley. Cp., however, xii. 28.

- riaiah the son of Maaseiah the son of Ananiah by his house.
- 24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto ^{the turning of the wall}, even unto the corner. Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that ^{was} by the "court of the prison. After him Pedaiah the son of Parosh. Moreover ^{the} Nethinims ^{dwelt in} ^{the} Ophel, unto the place over against ^{the} water gate toward the east, and the tower that lieth out. After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. ¶ From above the "horse gate repaired the priests, every one over against his house. After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate. After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber. After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate. Miphkad, and to the ^{going} up of the corner. And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.
- 25 **CHAP. 4.** BUT it came to pass, "that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they ^{fortify themselves?} will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now ^{Tobiah} the Ammonite ^{was} by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. "Hear, O our God; for we are ^{despised}: and "turn their reproach upon their own head, and give them for a prey in the land of captivity: and ^{cover} not their iniquity, and let not their sin be
- ¹ Or, which dwell in Ophel, repaired unto. ² Or, The tower. ³ Heb. leave to themselves. ⁴ Heb. despite.

24. *the turning of the wall*] The north-eastern angle of the "city of David" seems here to be reached. At this point a tower "lay out" (v. 25), or projected extraordinarily, from the wall, being probably a watch-tower commanding the Kidron valley and all the approaches to the city from the south-east, the east, and the north-east.

25. The "king's high house" is almost certainly the old palace of David, which was on the Temple hill, and probably occupied a position directly north of the Temple.

that was by the court of the prison] Prisons were in old times adjuncts of palaces. The palace of David must have had its prison; and the "prison gate" (xii. 39) was clearly in this quarter.

26. The marg. reading is better. On the Nethinims see 1 Chr. ix. 2 note.

Ophel was the slope south of the Temple (see marg. ref. *y* note); and the water-gate, a gate in the eastern wall, either

for the escape of the superfluous water from the Temple reservoirs, or for the introduction of water from the Kidron valley when the reservoirs were low.

27. The foundations of an outlying tower near the south-east angle of the Temple area in this position have been recently discovered.

28. "The horse gate" was on the east side of the city, overlooking the Kidron valley. It seems to have been a gate by which horses approached and left the old palace, that of David, which lay north of the Temple (v. 25).

31. *the gate Miphkad*] Not elsewhere mentioned. It must have been in the east, or north-east, wall, a little to the south of the "sheep-gate."

IV. 4. The parenthetical prayers of Nehemiah form one of the most striking characteristics of his history. Here we have the first. Other examples are v. 19, vi. 9, 14, xiii. 14, 22, 29, 31.

blotted out from before thee: for they have provoked thee to
 6 anger before the builders. So built we the wall; and all the
 wall was joined together unto the half thereof: for the people
 7 had a mind to work. ¶ But it came to pass, *that* ¹when San- ¹ ver. 1.
 ballat, and Tobiah, and the Arabians, and the Ammonites, and
 the Ashdodites, heard that the walls of Jerusalem ¹were made
 up, *and* that the breaches began to be stopped, then they were
 8 very wroth, and ²conspired all of them together to come *and* to
 9 fight against Jerusalem, and ²to hinder it. Nevertheless ³we
 made our prayer unto our God, and set a watch against them
 10 day and night, because of them. And Judah said, 'The strength
 of the bearers of burdens is decayed, *and there is much rubbish*;
 11 *so that we are not able to build the wall.* And our adversaries
 said, 'They shall not know, neither see, till we come in the midst
 12 among them, and slay them, and cause the work to cease. And
 it came to pass, that when the Jews which dwelt by them came,
 they said unto us ten times, ²'From all places whence ye shall
 13 return unto us *they will be upon you.* Therefore set I ⁴in the
 lower places behind the wall, *and on the higher places, I even*
 set the people after their families with their swords, their spears,
 14 and their bows. And I looked, and rose up, and said unto the
 nobles, and to the rulers, and to the rest of the people, 'Be not
 ye afraid of them: remember the Lord, *which is* ⁵great and
 terrible, and ⁶'fight for your brethren, your sons, and your
 15 daughters, your wives, and your houses. ¶ And it came to pass,
 when our enemies heard that it was known unto us, ⁷and God
 had brought their counsel to nought, that we returned all of us
 16 to the wall, every one unto his work. And it came to pass from
 that time forth, *that the half of my servants wrought in the*
 work, and the other half of them held both the spears, the
 shields, and the bows, and the habergeons; and the rulers *were*
 17 behind all the house of Judah. They which builded on the
 wall, and they that bare burdens, with those that laded, *every*
 one with one of his hands wrought in the work, and with the
 18 other *hand* held a weapon. For the builders, every one had his
 sword girded ⁸by his side, and *so* builded. And he that sounded
 19 the trumpet *was* by me. And I said unto the nobles, and to the
 rulers, and to the rest of the people, 'The work *is* great and

⁷ Ps. 53. 3, 4,
 5.
⁸ Ps. 50. 15.

⁵ Num. 14. 9
 Deut. 1. 20.
⁶ Deut. 10. 17.
⁷ 2 Sam. 10.
 12.
⁸ Job 5. 12.

¹ Heb. ascended.

² Heb. to make an error to
 it.

³ Or, *That from all places
 ye must return to us.*

⁴ Heb. from the lower parts

of the place, &c.
⁵ Heb. on his to us.

6. *unto the half thereof*] i.e. to half the intended height.

7. *the Arabians &c.*] Probably a band, composed largely of Arabians, Ammonites, and Ashdodites, which Sanballat maintained as a guard to his person, and which formed a portion of "the army of Samaria" (r. 2). A quarrel between such a band and the people of Jerusalem might be overlooked by the Persian king.

9. *because of them*] Or, "over against them," i.e. opposite to the place where they were encamped, probably on the north side of the city.

12. *ten times*] i.e. repeatedly.
From all places &c.] Better as in margin. The Jews who dwell on the Samaritan

border, came to Jerusalem and tried to withdraw their contingents of workmen from the work, representing to them the impending danger, and saying, "You must return to your homes, and so escape it."

13. *the lower places*] The places where those within the walls had the least advantage of elevation, the naturally weak places, where an enemy was likely to make his attack.

16. *habergeons*] Or, "coats of mail." Coats of mail were common in Assyria from the ninth century B.C., and in Egypt even earlier. They were made of thin laminae of bronze or iron, sewn upon leather or linen, and overlapping one another.

large, and we are separated upon the wall, one far from another.

- 20 In what place *therefore* ye hear the sound of the trumpet, resort
 21 ye thither unto us: "our God shall fight for us. ¶ So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes *saving* that every one put them off for washing.

- ¶ CHAP. 5. AND there was a great "cry of the people and of their 2 wives against their "brethren the Jews. For there were that said, We, our sons, and our daughters, are many: therefore we 3 take up corn *for them*, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. 4 There were also that said, We have borrowed money for the 5 king's tribute, *and that upon* our lands and vineyards. Yet now "our flesh is as the flesh of our brethren, our children as their children: and, lo, we "bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage *already*: neither is it in our power to *redeem* them; 6 for other men have our lands and vineyards. ¶ And I was very 7 angry when I heard their cry and these words. Then "I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, "Ye exact usury, every one of his brother. 8 And I set a great assembly against them. And I said unto them, We after our ability have "redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they 9 their peace, and found nothing to *answer*. Also I said, It is not good that ye do: ought ye not to walk "in the fear of our God 10 "because of the reproach of the heathen our enemies? I likewise, *and my brethren*, and my servants, might exact of them 11 money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their

¶ Ex. 14. 14,
25.
Deut. 1. 30.
& 3. 22.
& 20. 4.
Josh. 23. 10.

¶ Isai. 5. 7.
¶ Lev. 25. 35,
36, 37.
Deut. 15. 7.

¶ Isai. 51. 7.
¶ Lev. 25. 39.

¶ Ex. 22. 25.
Lev. 25. 36.
Ezek. 22. 12.
¶ Lev. 25. 49.

¶ Lev. 25. 33.
¶ 2 Sam. 12.
11.
Rom. 2. 24.
1 Pet. 2. 12.

1 Or, every one went with his weapon for water.

See Judg. 5. 11.

2 Heb. my heart consulted in me.

22. Let every one...lodge within Jerusalem] i.e. "Let none return to his own village or city at night, but let all take their rest in Jerusalem."

23. *saving* &c.] The text here is probably unsound. It yields no satisfactory sense. See margin.

V. 2. *are many*] A slight emendation brings this verse into exact parallelism with the next, and gives the sense—"We have pledged our sons and our daughters, that we might get corn, and eat and live." Cp. v. 5.

4. *the king's tribute*] The tax payable to the Persian monarch (cp. Ezra iv. 13; Esth. x. 1). In ancient times heavy taxation was often productive of debt and distress.

5. The power of a father to sell his daughter into slavery is expressly mentioned in the Law (Ex. xxi. 7). The power

to sell a son appears from this passage. In either case the sale held good for six years only, or until the next year of jubilee (margin, *reft.*).

7. *Ye exact usury*] The phrase is peculiar to Nehemiah, and is best explained by the context, which shows the practice of the rich Jews at the time to have been not so much to lend on usury as to lend on mortgage and pledge.

8. Nehemiah contrasts his own example with that of the rich Jews. He had spent money in redeeming some countrymen in servitude among the heathen; they were causing others to be sold into slavery among the Jews.

10. *I...might exact*] Nehemiah had lent, but not upon pledge.

11. *the hundredth part of the money* &c.]

- vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. ¶ Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests; and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise. ¶ Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work. Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us. Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people. Think upon me, my God, for good, according to all that I have done for this people.
- CHAP. 6.** NOW it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after

^a Ezra 10. 5.
^b Jer. 34. 8, 19.
^c Matt. 10. 14.
^d Acts 13. 51.
^e & 18. 6.

^f 2 Kin. 23.3.

^g ch. 13. 6.

^h 1 Cor. 9. 4.
ⁱ 15.

^j 2 Cor. 11. 9.
^k & 12. 13.
^l ver. 9.

^m 2 Sam. 9.7.
ⁿ 1 Kin. 18. 19.

^o 1 Kin. 4. 22.

^p ver. 14. 15.

^q ch. 13. 22.

^r ch. 2. 10, 19.
^s & 4. 1, 7.

^t ch. 3. 1, 3.

^u Prov. 20.
24, 25.
^v 1 Chr. 8. 12.
ch. 11. 35.
^w Ps. 37. 12,
32.

¹ Heb. empty, or, void.

² Or, Gashum, ver. 6.

i.e. the interest. It is conjectured that the hundredth part was payable *monthly*, or, in other words, that interest was taken at the rate of twelve per cent. The Law altogether disallowed the taking of interest from Israelites (see Ex. xxii. 25; Lev. xxv. 36, &c.).

13. *I shook my lap*] Cp. marg. refl. By "lap" is meant a fold in the bosom of the dress, capable of serving as a pocket. Cp. Isai. xlix. 22 marg.

14. *have not eaten the bread of the governor*] i.e. "have not, like other Persian governors, lived at the expense of the people under my government." See Ezra iv. 14 note.

15. *forty shekels of silver*] A daily sum from the entire province. For such a table

as that kept by Nehemiah (v. 18), this would be a very moderate payment.

16. *I continued...and*] i.e.—"I took my share in the work of the wall, as general superintendent. I did not take advantage of the general poverty to buy poor men's plots of ground."

18. Cp. the far grander provision for Solomon's table (marg. ref.).

VI. 1. *upon the gates*] Rather, "in the gates." This work would naturally be delayed to the last.

2. The choice made of Ono, on the skirts of Benjamin, 25 or 30 miles from Jerusalem, as the meeting-place, was, no doubt, in order to draw Nehemiah to a distance from his supporters, that so an attack might be made on him with a better chance of success.

5 this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time
 6 with an open letter in his hand; wherein *was* written, It is reported among the heathen, and ¹Gashmu saith it, ²*that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.
 7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is a king in Judah*: and now shall it be reported to the king according to these words. Come now
 8 therefore, and let us take counsel together. Then I sent unto him, saying, There are no such things done as thou sayest, but
 9 thou foignest them out of thine own heart. For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my
 10 hands. ¶ Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to
 11 slay thee; yea, in the night will they come to slay thee. And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not
 12 go in. And, lo, I perceived that God had not sent him; but that ³he pronounced this prophecy against me: for Tobiah and
 13 Sanballat had hired him. Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter*
⁴ 14 for an evil report, that they might reproach me. ⁵My God, think thou upon Tobiah and Sanballat according to these their works, and on the ⁶prophetess Noadiah, and the rest of the
 15 prophets, that would have put me in fear. ¶ So the wall was finished in the twenty and fifth *day of the month* Elul, in fifty
 16 and two days. And it came to pass, that ⁷when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for ⁸they
 17 perceived that this work was wrought of our God. ¶ Moreover in those days the nobles of Judah ⁹sent many letters unto
 18 Tobiah, and the letters of Tobiah came unto them. For *there were* many in Judah sworn unto him, because he *was* the son in law

¹ Or, *Geshem*, ver. 1.² Heb. *multiplied their letters passing to Tobiah*.

5. The letter was "open," in order that the contents might be generally known, and that the Jews, alarmed at the threats contained in it, might refuse to continue the work.

10. *who was shut up*] On account, probably, of some legal uncleanness. Cp. Jer. xxxvi. 5.

11. *would go into the temple to save his life*] Rather, "could go into the temple and live." For a layman to enter the Sanctuary was a capital offence (see Num. xviii. 7).

12. The existence of a party among the Jews who sided with Sanballat and lent themselves to his schemes, is here for the first time indicated. Cp. rr. 14, 17-19, xiii. 4, 5, 28.

14. Noadiah is not elsewhere mentioned. The examples of Miriam, Deborah, Huldah, and Anna, show that the prophetic gift

was occasionally bestowed upon women (2 K. xxii. 14 note).

15. *Elul*] The sixth month, corresponding to the latter part of August and the beginning of September.

in fifty and two days] Josephus states that the repairs of the wall occupied two years and four months. But Nehemiah's narrative is thoroughly consistent with itself, and contains in it nothing that is improbable. The walls everywhere existed at the time that he commenced his task, and only needed repairs. The work was partitioned among at least thirty-seven working parties, who laboured simultaneously, with material ready at hand; and, notwithstanding all menaces, uninterruptedly.

18. Though Tobiah is called "the servant" or "slave" (ii. 10, 19), and was perhaps a bought slave of Sanballat's, yet he was in such a position that Jewish nobles

of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah. Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

CHAP. 7. NOW it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, that I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many. And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house. Now the city was large and great: but the people were few therein, and the houses were not builded. ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, "These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city; who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this; ¶ The children of Parosh, two thousand an hundred seventy and nine two. The children of Shephatiah, three hundred seventy and ten, eleven two. The children of Arah, six hundred fifty and two. The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen. The children of Elam, a thousand two hundred fifty and four. The children of Zattu, eight hundred forty and five. The children of Zaccai, seven hundred and threescore. The children of Binnui, six hundred forty and eight. The children of Bebai, six hundred twenty and eight. The children of Azgad, two thousand three hundred twenty and two. The children of Adonikam, six hundred threescore and seven. The children of Bigvai, two thou-

^a ch. 6. 1.

^b ch. 2. 8

^c Ex. 18. 21.

^d Ezra 2. 1, &c.

¹ Or, *utters*.

² Heb. *broad in spaces*.

³ Or, *Seviah*: See Ezra 2. 2.

⁴ Or, *Dani*.

readily contracted affinity with him. This is quite in harmony with the practice of the East, where slaves often fill high positions and make grand marriages.

VII. 1. As the watch of the Temple had hitherto been kept by porters, singers, and Levites (1 Chr. xxvi. 1-19), so now the watch of the entire city was committed to men of the same three classes, their experience pointing them out as the fittest persons.

2. *my brother Hanani*] See i. 2. *the ruler of the palace*] Or, "the governor of the fortress." See marg. ref. note.

he] i.e. Hananiah.

3. *until the sun be hot*] An unusual precaution. The ordinary practice in the East is to open town gates at sunrise.

4. *the people were few*] The number of those who returned with Zerubbabel was no more than 42,360 (r. 66). With Ezra had come less than 2000 (Ezra viii. 1-20).

5. It is argued by some that the entire catalogue which follows (rr. 7-73) is not the register of them "which came up at the first," but of the Jewish people in Nehemiah's time. Verse 7 and Ezra ii. 2 are, however, very positive in their support of the usual view; and some of the arguments against it are thought to be met by considering the Nehemiah of r. 7 and Ezra ii. 2 a person different from Nehemiah the governor; and "Tirshatha" an official title likely to have belonged to others besides Nehemiah (Ezra ii. 63 note.)

20 sand threescore and seven. The children of Adin, six hundred
 21 fifty and five. The children of Ater of Hezekiah, ninety and
 22 eight. The children of Hashum, three hundred twenty and
 23 eight. The children of Bezai, three hundred twenty and four.
 24, 25 The children of Hariph, an hundred and twelve. The
 26 children of ²Gibeon, ninety and five. The men of Beth-lehem
 27 and Netophah, an hundred fourscore and eight. The men of
 28 Anathoth, an hundred twenty and eight. The men of ³Beth-
 29 azmaveth, forty and two. The men of ⁴Kirjath-jearim, Che-
 30 phirah, and Beeroth, seven hundred forty and three. The men
 31 of Ramah and Gaba, six hundred twenty and one. The men of
 32 Michmas, an hundred and twenty and two. The men of Beth-el
 33 and Ai, an hundred twenty and three. The men of the other
 34 Nebo, fifty and two. The children of the other ^cElam, a thou-
 35 sand two hundred fifty and four. The children of Harim, three
 36 hundred and twenty. The children of Jericho, three hundred
 37 forty and five. The children of Lod, Hadid, and Ono, seven
 38 hundred twenty and one. The children of Senaah, three thou-
 39 sand nine hundred and thirty. ¶ The priests: the children of
 40 Jedaiah, of the house of Jeshua, nine hundred seventy and
 41 three. The children of ^dImmer, a thousand fifty and two.
 42 The children of ^aPashur, a thousand two hundred forty and
 43 seven. The children of ^eHarim, a thousand and seventeen.
 44 ¶ The Levites: the children of Jeshua, of Kadmiel, and of the
 45 children of ⁵Hodevah, seventy and four. The singers: the chil-
 46 dren of Asaph, an hundred forty and eight. The porters: the
 47 children of Shallum, the children of Ater, the children of Tal-
 48 mon, the children of Akkub, the children of Hatita, the children
 49 of Shobai, an hundred thirty and eight. ¶ The Nethinims: the
 50 children of Ziha, the children of Hashupha, the children of
 51 Tabbaoth, the children of Keros, the children of ⁶Sin, the chil-
 52 dren of Padon, the children of Lebana, the children of Hagaba, the
 53 children of ⁷Shalmi, the children of Hanan, the children of Giddel,
 54 the children of Gahar, the children of Reaiah, the children of
 55 Rezin, the children of Nekoda, the children of Gazzam, the
 56 children of Uzza, the children of Phaschah, the children of Besai,
 57 the children of Meunim, the children of ⁸Nephishesim, the chil-
 58 dren of Bakbuk, the children of Hakupha, the children of
 59 Harhur, the children of ⁹Bazlith, the children of Mehida, the
 60 children of Harsha, the children of Barkos, the children of
 61 Sisera, the children of Tamah, the children of Neziah, the chil-
 62 dren of Hatipha. ¶ The children of Solomon's servants: the
 63 children of Sotai, the children of Sophereth, the children of
 64 ¹Perida, the children of Jaala, the children of Darkon, the chil-
 65 dren of Giddel, the children of Shephatiah, the children of
 66 Hattil, the children of Pochereth of Zebaim, the children of
 67 ²Amon. All the Nethinims, and the children of Solomon's ser-
 68 vants, were three hundred ninety and two. ¶ ^kAnd these were
 69 they which went up also from Tel-melah, Tel-haresba, Cherub,
 70 ³Addon, and Immer: but they could not shew their father's
 71 house, nor their ⁴seed, whether they were of Israel. The children
 72 of Delaiah, the children of Tobiah, the children of Nekoda, six
 73 hundred forty and two. ¶ And of the priests: the children of

^c See ver. 12.

^f 1 Chr. 24.7.

^g 1 Chr. 24.14.

^a See 1 Chr.

9. 12.

^e 24. 9.

^h 1 Chr. 24. 8.

^k Ezra 2. 59.

¹ Or, Jora.

² Or, Gilbar.

³ Or, Azmaveth.

⁴ Or, Kirjath-arim.

⁵ Or, Hodaviah, Ezra 2.

⁶ Or, Judah, Ezra 3. 9.

⁷ Or, Siha.

⁸ Or, Shalmi.

⁹ Or, Nephusim.

⁹ Or, Bazluth.

¹ Or, Peruda.

² Or, Ami.

³ Or, Addon.

⁴ Or, pedigree.

Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and
 64 was called after their name. These sought their register among those that were reckoned by genealogy, but it was not found:
 65 therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and
 66 Thummim. ¶ The whole congregation together was forty and 67 two thousand three hundred and threescore, beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two
 68 hundred forty and five singing men and singing women. Their horses, seven hundred thirty and six: their mules, two hundred
 69 forty and five: their camels, four hundred thirty and five: six 70 thousand seven hundred and twenty asses. ¶ And ²some of the chief of the fathers gave unto the work. The Tirshatha gave ¹ to the treasure a thousand drams of gold, fifty basons, five
 71 hundred and thirty priests' garments. And some of the chief of the fathers gave to the treasure of the work ³twenty thousand ⁴drams of gold, and two thousand and two hundred pound of
 72 silver. And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and
 73 threescore and seven priests' garments. ¶ So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

CHAP. 8. AND all ^athe people gathered themselves together as one man into the street that was ^bbefore the water gate; and they spake unto Ezra the scribe to bring the book of the law of
 2 Moses, which the LORD had commanded to Israel. And Ezra the priest brought ^cthe law before the congregation both of men and women, and all ^dthat could hear with understanding, ^eupon
 3 the first day of the seventh month. And he read therein before the street that was before the water gate ^ffrom the morning

¹ ch. 8. 2.

² So Ezra 2. 69.

³ Ezra 3. 1.

^a Ezra 3. 1.

^b ch. 3. 26.

^c Ezra 7. 6.

^d Deut. 31. 11,

¹².

^e Lev. 23. 21.

¹ Or, the governor, ch. 8. 9.

² Heb. part.

³ Heb. that understood in learning.

⁴ Heb. from the light.

70-73. Compared with Ezra ii. 69 there is considerable difference between the totals for gold, silver, and garments. The usual explanation is that of corruption in the one or the other of the passages.

73. *dwelt in their cities*] Nehemiah's quotation from Zerubbabel's register ends here, and the narration of events in Jerusalem in his own day is resumed from r. 3. The narrative (viii.-x.) appears from internal evidence to be by a different author (see Introduction, p. 591).

The last two clauses of r. 73 should stand as the beginning of ch. viii. (as in the LXX.). The text would then run:—

"And when the seventh month was come, and the children of Israel were in their cities, the whole people gathered themselves together as one man," &c.
 Cp. marg. ref.

VIII. 1. *the street*] Rather, "the square" or "court." So in r. 16 (cp. Ezra x. 9). The

court seems to have been one between the eastern gate of the Temple and the water-gate in the city-wall. It would thus lie within the modern Haram area.

Ezra the scribe] This is the first mention of Ezra in the present book, and the first proof we have had that he was contemporary with Nehemiah. Probably he returned to the court of Artaxerxes soon after effecting the reforms which he relates in Ezra x., and did not revisit Jerusalem till about the time when the walls were completed, or after an absence of more than ten years. It was natural for the people to request him to resume the work of exposition of the Law to which he had accustomed them on his former visit (Ezra vii. 10, 25).

2. *upon the first day of the seventh month*] The day of the "feast of Trumpets" (see marg. ref. note). The gathering together of the people, spoken of in r. 1, was probably to keep this feast.

until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a¹ pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishaël, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the² sight of all the people; (for he was above all the people;) and when he opened it, all the people³ stood up: 6 and Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with⁴ lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. ¶ And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, "This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength. 11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them. ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. And they found written in the law

¹ Judg. 3. 20.

² 1 Cor. 14. 16.

³ Lam. 3. 41.

⁴ Tim. 2. 8.

⁵ Ex. 4. 31.

⁶ Chr. 20. 18.

⁷ Lev. 10. 11.

⁸ Deut. 33. 10.

⁹ Chr. 17. 7.

¹⁰ 8, 9.

¹¹ Mal. 2. 7.

¹² Ezra 2. 63.

¹³ ch. 7. 63.

¹⁴ & 10. 1.

¹⁵ 2 Chr. 35. 3.

¹⁶ ver. 8.

¹⁷ Lev. 23. 24.

¹⁸ Num. 29. 1.

¹⁹ Deut. 16. 14.

²⁰ 15.

²¹ Eccles. 3. 4.

²² Esth. 9. 19.

²³ 22.

²⁴ Rev. 11. 10.

²⁵ q ver. 10.

²⁶ r ver. 7, 8.

¹ Heb. tower of wood.

² Heb. eyes.

³ Or, the governor.

⁴ Or, that they might in-

struct in the words of the law.

4. The thirteen persons mentioned were probably the chief priests of the course which was at the time performing the Temple service.

5. stood up] The attitude of attention and respect. Cp. the existing practice of the Christian Church at the reading of the Gospel for the day.

7. The names here (and in ix. 4, 5, x. 9) seem not to be the personal appellations of individuals, but rather designations of Levitical families, the descendants respectively of Jeshua, &c., who lived not later than the time of Zerubbabel (vii. 43, xii. 8).

8. gave the sense] Either by rendering the Hebrew into the Aramaic dialect, or perhaps simply by explaining obscure words or passages.

caused them to understand] Either "they (the people) understood what was read;" or, "they (the Levites) expounded as they read."

9. Nehemiah, which is the Tirshatha] Hitherto Nehemiah has called himself *pehah* (v. 14, 15, 18), which is the ordinary word for "governor." Now for the first time he is called "the Tirshatha" (see Ezra ii. 63 note.)

the people wept &c.] Because the Law brought vividly before them their sins of omission and commission. In v. 10 the Jews were not forbidden to be sorry for their sins, but only prohibited from marring with the expression of their sorrow a festive occasion.

10. The "sending of portions" to the poor is not distinctly mentioned in any but the later historical Scriptures (cp. marg. ref.). The practice naturally grew out of this injunction of the Law (Deut. xvi. 11, 14).

13. to understand] Rather, "to consider."

14. The Feast of Tabernacles had fallen into abeyance either entirely, or as regarded the dwelling in booths (v. 17), since

which the LORD had commanded ¹ by Moses, that the children of Israel should dwell in ²booths in the feast of the seventh month : ³and ⁴that they should publish and proclaim in all their cities, and ⁵in Jerusalem, saying, Go forth unto the mount, and ⁶fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as ⁷it is written. So the people went forth, and brought *them*, and made themselves booths, every one upon the ⁸roof of his house, and in their courts, and in the courts of the house of God, and in the street of the ⁹water gate, ¹⁰and in the street of the gate of ¹¹Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths : for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very ¹²great gladness. Also ¹³day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days ; and on the eighth day *was* ¹⁴a solemn assembly, ¹⁵according unto the manner.

CHAP. 9. NOW in the twenty and fourth day of ¹this month the children of Israel were assembled with fasting, and with sack-²clothes, ³and earth upon them. And ⁴the seed of Israel separated themselves from all ⁵strangers, and stood and confessed ⁶their sins, and the iniquities of their fathers. And they stood up in their place, and ⁷read in the book of the law of the LORD their God *one* fourth part of the day ; and *another* fourth part they ⁸confessed, and worshipped the LORD their God. ¶ Then stood up upon the ⁹stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with ¹⁰a loud voice unto the LORD their God. Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your God for ever and ever : and blessed be ¹¹thy glorious name, which is ¹²exalted above all blessing and praise. ¶ Thou, *even* thou, art LORD alone ; ¹³thou hast made heaven, ¹⁴the heaven of heavens, with ¹⁵all their host, the earth, and *all things that are* therein, the seas, and *all that is* therein, and thou preservest them all ; and

¹ Heb. *by the hand of*.

² Heb. *a restraint*.

³ Heb. *strange children*.

⁴ Or, *scaffold*.

⁶ Lev. 23. 34,

⁷ Deut. 16. 13.

⁸ Lev. 23. 4.

⁹ Deut. 16. 10.

¹⁰ Lev. 23. 40.

¹¹ Deut. 22. 8.

¹² ch. 12. 37.

¹³ 2Kin. 14. 13.

¹⁴ ch. 12. 30.

¹⁵ 2Chr. 30. 21.

¹⁶ Deut. 31. 10,

¹⁷ &c.

¹⁸ Lev. 23. 36.

¹⁹ Num. 29. 35.

²⁰ ch. 8. 2.

²¹ Josh. 7. 6.

²² 1 Sam. 4. 12.

²³ 2 Sam. 1. 2.

²⁴ Job 2. 12.

²⁵ Ezra 10. 11.

²⁶ ch. 13. 3, 30.

²⁷ ch. 8. 7, 8.

²⁸ 1 Chr. 20. 13.

²⁹ 2Kin. 19. 15,

³⁰ 19.

³¹ Ps. 66. 10.

³² Isai. 37. 10.

³³ Gen. 1. 1.

³⁴ Ex. 20. 11.

³⁵ Rev. 14. 7.

³⁶ Deut. 10. 14.

³⁷ 1 Kin. 8. 27.

³⁸ Gen. 2. 1.

the time when it was kept by Zerubbabel (Ezra iii. 4). It is evident that the observance of the Law, impossible during the captivity, was restored slowly and with difficulty after the return.

15. *the mount*] The "mount of Olives" is probably intended.

pine branches] Rather, "branches of the wild olive." The actual trees named by the Law may have become scarce. It was probably considered that the spirit of the command was kept if branches of trees similar in general character to those named in Leviticus were employed.

17. It is not the intention of the writer to state that the Feast of Tabernacles had not been kept from the time of Joshua until this occasion (see 1 K. viii. 2, 65; Ezra iii. 4); but that there had been *no such* celebration as this since Joshua's time. Cp. 2 K. xxiii. 22; 2 Chr. xxxv. 18.

IX. 1. The festival lasted from the 15th day of the 7th month to the 21st. The 22nd day was a day of solemn observance (viii. 18). One day seems to have been allowed the people for rest; and then the work of repentance, for which they had shown themselves ready (viii. 9), was taken in hand, and a general fast was proclaimed.

4. The LXX. and Vulgate remove the comma after "stairs." By the "stairs (or scaffold) of the Levites" is to be understood an elevated platform from which they could the better address and lead the people (cp. viii. 4).

5. *Stand up*] The people had knelt to confess and to worship God (v. 3). They were now to take the attitude proper for praise. Cp. throughout the marg. refl.

6. *the host of heaven worshippeth thee*] i.e. the angels. See 1 K. xxii. 19; Ps. ciii. 21.

- 7 the host of heaven worshippeth thee. ¶ Thou *art* the LORD the God, who didst choose ^aAbram, and broughtest him forth out of 8 Ur of the Chaldees, and gavest him the name of ⁱAbraham; and foundest his heart ^mfaithful before thee, and madest a "covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, I say, to his seed, and ^ohast performed thy words; for thou *art* righteous: ⁿand didst see the affliction of our fathers in Egypt, and ^qheardest their cry by the Red sea; 10 and ^rshewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they ^sdealt proudly against them. So didst thou ^tget thee 11 a name, as *it is* this day. "And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou throwest into the deeps, ^uas a stone into the mighty waters. Moreover thou ^vleddest them in the day by a cloudy pillar; and in the night by a pillar of fire, 13 to give them light in the way wherein they should go. ¶ ^wThou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them ^xright judgments, and ^ytrue 14 laws, good statutes and commandments: and madest known unto them thy ^zholy sabbath, and commandedst them precepts, 15 statutes, and laws, by the hand of Moses thy servant: and ^agavest them bread from heaven for their hunger, and ^bbroughtest forth water for them out of the rock for their thirst, and promisedst them that they should ^cgo in to possess the land 16 ^dwhich thou hadst sworn to give them. ¶ ^eBut they and our fathers dealt proudly, and ^fhardened their necks, and hearkened 17 not to thy commandments, and refused to obey, ^gneither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed ^ha captain to return to their bondage: but thou *art* ⁱa God ready to pardon, ^jgracious and merciful, slow to anger, and of great kindness, 18 and forsookest them not. Yea, ^kwhen they had made them a molten calf, and said, This *is* thy God that brought thee up out 19 of Egypt, and had wrought great provocations; yet thou in thy ^lmanifold mercies forsookest them not in the wilderness: tho ^mpillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, 20 and the way wherein they should go. ¶ Thou gavest also thy ⁿgood spirit to instruct them, and withholdest not thy ^omanna 21 from their mouth, and gavest them ^pwater for their thirst. Yea, ^qforty years didst thou sustain them in the wilderness, so *that* they lacked nothing; their ^rclothes waxed not old, and their feet 22 swelled not. Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of ^sSihon, and the land of the king of Heshbon, and the land of 23 Og king of Bashan. ^tTheir children also multipliedst thou as

¹ Heb. *laws of truth*.² Heb. *which thou hadst**lift up thine hand to give them*, Num. 14. 30.³ Heb. *a God of pardons*.

17. *In their rebellion*] The LXX. and several MSS. have "in Egypt" (the words in the original differing by one letter only), and translate—"And appointed a captain to return to their bondage in Egypt." Cp. marg. ref. The appointment of a leader

is here regarded as made, whereas we are only told in Numbers that it was proposed.

22. *Thou didst divide them into corners*] i.e. parts of the Holy Land; or as some prefer "thou didst distribute them on all sides."

the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should
 24 go in to possess it. So ^vthe children went in and possessed the land, and ²thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with
 25 them ¹as they would. And they took strong cities, and a ^afat land, and possessed ^bhouses full of all goods, ²wells digged, vineyards, and oliveyards, and ³fruit trees in abundance: so they did eat, and were filled, and ^cbecame fat, and delighted
 26 themselves in thy great ^dgoodness. ¶ Nevertheless they ^ewere disobedient, and rebelled against thee, and ^fcast thy law behind their backs, and slew thy ^gprophets which testified against them to turn them to thee, and they wrought great
 27 provocations. ^hTherefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou ⁱheardest them from heaven; and according to thy manifold mercies ^kthou gavest them saviours, who saved them out of the hand of their
 28 enemies. But after they had rest, ^lthey did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and
 29 many times didst thou deliver them according to thy mercies; and testifiedst against them, that thou mightest bring them again unto thy law: yet they ^mdealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (ⁿwhich if a man do, he shall live in them;) and ^owithdrew the shoulder, and hardened their neck, and would
 30 not hear. Yet many years didst thou ^pforbear them, and testifiedst ^qagainst them by thy spirit ^rin thy prophets: yet would they not give ear: ^stherefore gavest thou them into the
 31 hand of the people of the lands. Nevertheless for thy great mercies' sake ^tthou didst not utterly consume them, nor forsake
 32 them; for thou ^uart ^aa gracious and merciful God. ¶ Now therefore, our God, the great, the ^vmighty, and the terrible God, who keepest covenant and mercy, let not all the ^wtrouble seem little before thee, ^xthat hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, ^ysince the time of the kings of
 33 Assyria unto this day. Howbeit ^zthou art just in all that is brought upon us; for thou hast done right, but ^{aa}we have done
 34 wickedly: neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against
 35 them. For they have ^{ab}not served thee in their kingdom, and in

^v Josh. 1. 2, &c.
¹ Ps. 44. 2, 3.

^a Num. 13. 27.
^b Deut. 8. 7. Ezek. 20. 6.
^c Deut. 6. 11.
^d Deut. 32. 15.
^e Hos. 3. 5.
^f Judg. 2. 11. 12.

^g Ezek. 20. 21. 1 Kin. 14. 9.
^h Ps. 60. 17.
ⁱ Matt. 23. 37.
^j Acts 7. 52.
^k Judg. 2. 14.
^l Ps. 106. 41.
^m Ps. 106. 41.
ⁿ Judg. 2. 18. & 3. 9.
^o So Judg. 3-6 chapters.

^p Ps. 106. 43.

^q ver. 16.

^r Lev. 18. 5. Ezek. 20. 11. Rom. 10. 5.
^s Gal. 3. 12.
^t 2 Kin. 17. 13.
^u 2 Chr. 30. 15.
^v Jer. 7. 25.
^w See Acts 7. 51.

^x 1 Pet. 1. 11.
^y 2 Pet. 1. 21.
^z Isai. 5. 5.
^{aa} Jer. 4. 27.
^{ab} ver. 17.
^{ac} Ex. 31. 6, 7.
^{ad} 2 Kin. 17. 3.
^{ae} Ps. 119. 137.
^{af} Dan. 9. 14.
^{ag} Ps. 106. 6.
^{ah} Dan. 9. 5, 6, 8.

^{ai} Deut. 28. 47.

¹ Heb. according to their will.

² Or, cisterns.
³ Heb. tree of food.

⁴ Heb. they returned to do evil.

⁵ Heb. they gave a withdrawing shoulder, Zech. 7. 11.

⁶ Heb. protract over them.

⁷ Heb. in the hand of thy prophets.

⁸ Heb. security.

⁹ Heb. that hath found us.

25. became fat.] i.e. "grew proud," or "wanton"—a phrase only occurring here, in marg. ref., and in Jer. v. 28. delighted themselves] Rather, "luxuriated." The word in the original does not occur elsewhere; but cognate terms make the sense clear.

26. slew thy prophets] Cp. 1 K. xviii. 4, xix. 10; 2 Chr. xxiv. 21. Jewish tradition further affirms that more than one of the great Prophets (e.g. Isaiah, Jeremiah, and Ezekiel) were martyred by their countrymen.
 27. thou gavest them saviours] See Judg. iii. 15 &c.

b ver. 25.

c ver. 25.

d Dent. 23. 48.
Ezra 9. 9.e Dent. 23. 33.
E1.

f Dent. 23. 48.

g 2 Kin. 23. 3.
2 Chr. 29. 10.h 34. 31.
Ezra 10. 3.

i ch. 10. 29.

j ch. 10. 1.

k ch. 8. 9.

l ch. 1. 1.

m See ch. 12.

1-21.

n See Ezra
2. 3, &c.
ch. 7. 8, &c.o Ezra 2. 36
—43.p Ezra 9. 1.
& 10. 11, 12.

q ch. 13. 3.

r Dent. 20. 12.

s ch. 13. 3.

t ch. 5. 12, 13.

u Ps. 119. 106.

v 2 Kin. 23. 3.

w 2 Chr. 34. 31.

x Ex. 34. 16.

y Dent. 7. 3.

z Ezra 9. 12, 14.

aa Ex. 20. 10.

ab Lev. 23. 3.

ac Dent. 5. 12.

ad Ex. 23. 10.

ae 11.

af Lev. 25. 4.

ag Dent. 15.

ah 1, 2.

ai ch. 5. 12.

^bthy great goodness that thou gavest them, and in the large and
^cfat land which thou gavest before them, neither turned they
 36 from their wicked works. Behold, ^dwe are servants this day,
 and ^efor the land that thou gavest unto our fathers to eat the
 fruit thereof and the good thereof, behold, ^fwe are servants in it :
 37 and ^git yieldeth much increase unto the kings whom thou hast set
 over us because of our sins : also they have ^hdominion over our
 bodies, and over our cattle, at their pleasure, and we ⁱare in great
 38 distress. And because of all this we ^jmake a sure covenant, and
 write ^kit ; and our princes, Levites, and priests, ^lseal unto it.

CHAP. 10. NOW ^mthose that sealed ⁿwere, ^oNehemiah, ^pthe Tirshatha,
 2 ^qthe son of Hachaliah, and Zidkijah, ^rSeraiah, Azariah, Jere-
 3, 4 miah, Pashur, Amariah, Malchijah, Hattush, Shebaniah, Mal-
 5, 6 luch, Harim, Meremoth, Obadiah, Daniel, Ginnethon, Baruch,
 7, 8 Meshullam, Abijah, Mijamin, Maaziah, Bilgai, Shemaiah :
 9 ^sthese were the priests. And the Levites : both Jeshua the son of
 10 Azariah, Binnui of the sons of Henadad, Kadmiel ; and their
 11 brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, Micha,
 12, 13 Rehob, Hashabiah, Zaccur, Sherebiah, Shebaniah, Hodijah,
 14 Bani, Beninu. The chief of the people ; ^tParosh, Pahath-moab,
 15, 16 Elam, Zattu, Bani, Bunni, Azgad, Bebai, Adonijah, Bigvai,
 17, 18 Adin, Ater, Hizkijah, Azzur, Hodijah, Hashum, Bezai,
 19, 20 Hariph, Anathoth, Nebai, Magpiash, Meshullam, Hezir,
 21, 22 Meshezabeel, Zadok, Jaddua, Pelatiah, Hanan, Anaiah,
 23, 24 Hoshea, Hananiah, Hashub, Hallohesh, Pilecha, Shobek,
 25, 26 Rehum, Hashabnah, Maaseiah, and Ahijah, Hanan, Anan,
 27, 28 Malluch, Harim, Baanah. ¶ ^uAnd the rest of the people,
 the priests, the Levites, the porters, the singers, the Nethinims,
 and all they that had separated themselves from the people of
 the lands unto the law of God, their wives, their sons, and their
 daughters, every one having knowledge, and having under-
 29 standing ; they clave to their brethren, their nobles, and entered
 into a curse, and into an oath, ^vto walk in God's law, which was
 given ^wby Moses the servant of God, and to observe and do all
 the commandments of the LORD our Lord, and his judgments
 30 and his statutes ; and that we would not give ^xour daughters
 unto the people of the land, nor take their daughters for our
 31 sons : ^yand if the people of the land bring ware or any victuals
 on the sabbath day to sell, ^zthat we would not buy it of them on
 the sabbath, or on the holy day : and ^{aa}that we would leave the
 32 ^{ab}seventh year, and the ^{ac}exaction of ^{ad}every debt. ¶ Also we
 made ordinances for us, to charge ourselves yearly with the
 third part of a shekel for the service of the house of our God ;

¹ Heb. are at the sealing,
or, sealed.

² Heb. at the sealings, ch. 9. 38.
³ Or, the governor.

⁴ Heb. by the hand of.
⁵ Heb. every hand.

38. *sent unto it*] The exact force of the phrase used is doubtful ; but its general sense must be that the classes named took part in the sealing. It was usual in the East to authenticate covenants by appending the seals of those who were parties to them (see Jer. xxxii. 10).

X. 1. The "Zidkijah" of this passage is probably the same as "Zadok" (xiii. 13). "Zadok" is expressly called "the scribe," and it was probably as the scribe who drew up the document that "Zidkijah" signed it immediately after Nehemiah.

2-8. The names are not personal, but designate families. The seal of the High-priestly house of Seraiah was probably appended either by Ezra or Eliashib, who both belonged to it.

31. *bring ware ... on the sabbath day*] Compare xiii. 16, where this desecration of the Sabbath is shown to have commonly taken place.

leave the seventh year &c.] i.e. "let the land rest in the sabbatical year" (margin, reff.) and give up the "pledge-taking" (E. 2-10).

32. *the third part of a shekel*] This ap-

33 for "the shewbread, and for the °continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work
34 of the house of our God. ¶ And we cast the lots among the priests, the Levites, and the people, "for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the
35 altar of the LORD our God, "as it is written in the law: and "to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:
36 also the firstborn of our sons, and of our cattle, as it is written "in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests
37 that minister in the house of our God: "and that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and "the tithes of our ground unto the Levites, that the same Levites
38 might have the tithes in all the cities of our tillage. And the priest the son of Aaron shall be with the Levites, "when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to "the chambers, into the
39 treasure house. For the children of Israel and the children of Levi "shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: "and we will not forsake the house of our God.

CHAP. 11. AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem "the holy city, and nine parts to dwell in other cities.
2 And the people blessed all the men, that "willingly offered themselves to dwell at Jerusalem. ¶ "Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and "the Nethinims, and "the
4 children of Solomon's servants. And "at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. ¶ Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the

" Lev. 21. 5, &c.
2 Chr. 2. 4.
° Sec Num. 28, & 29.

p ch. 13. 31.
Isai. 40. 10.

q Lev. 6. 12.
r Ex. 23. 19.
& 34. 26.
Lev. 19. 23.
Num. 18. 12.
Deut. 26. 2.
s Ex. 13. 2, 12, 13.
Lev. 27. 26, 27.
Num. 18. 15, 16.
t Lev. 23. 17.
Num. 15. 10.
& 18. 12, &c.
Deut. 18. 4.
& 26. 2.
u Lev. 27. 30.
Num. 18. 21, &c.
v Num. 18. 20.

w 1 Chr. 9. 20.
2 Chr. 31. 11.
x Deut. 12. 6, 11.
2 Chr. 31. 12.
ch. 13. 12.
y ch. 13. 10, 11.

a ver. 18.
Matt. 4. 5.
& 27. 53.
b Judg. 5. 9.
c 1 Chr. 9. 2, 3.

d Ezra 2. 43.
e Ezra 2. 55.
f 1 Chr. 9. 3, &c.

appears to have been the first occasion on which an annual payment towards the maintenance of the Temple service and fabric was established. The half-shekel of the Law (Ex. xxx. 13) was paid only at the time of a census (which rarely took place), and was thus not a recurring tax. In after-times the annual payment was raised from the third of a shekel to half a shekel (Matt. xvii. 24).

34. No special provision was made by the Law, by David, or by Solomon, for the supply of wood necessary to keep fire ever burning upon the Altar. Nehemiah established a system by which the duty of supplying the wood was laid as a burthen in turn on the various clans or families, which were regarded as constituting the nation. The lot was used to determine the order

in which the several families should perform the duty. A special day (the 14th of the fifth month, according to Josephus) was appointed for the bringing in of the supply; and this day was after a time regarded as a high festival, and called "the feast of the Wood-offering."

XI. 1. to bring one of ten] Artificial enlargements of capitals by forcible transfers of population to them, were not unusual in ancient times. Syracuse became a great city, about B.C. 500, in this way. Tradition ascribed the greatness of Rome, in part, to this cause.

4-19. See marg. ref. notes. Both accounts appear to be extracts from a public official register which Nehemiah caused to be made of his census. The census itself seems to have been confined to the dwellers

^g Gen. 33. 29,
Pharez.

^a 1 Chr. 9.
10, &c.

⁴ 1 Chr. 26. 20.

^k ver. 1.

5 son of Mahalaleel, of the children of ^gPerez; and Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. All the sons of Perez that dwelt at Jerusalem were 6 four hundred threescore and eight valiant men. And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Kolaiah, the son of Maas-eiah, the son of Ithiel, the son of Josaiah. And after him 8 Gabbai, Sallai, nine hundred twenty and eight. And Joel the son of Zichri was their overseer: and Judah the son of Senuah 10 was second over the city. ¶^hOf the priests: Jedaiah the son of Joiarib, Jachin. Seraiah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of 12 Ahitub, was the ruler of the house of God. And their brethren that did the work of the house were eight hundred twenty and two: and Adaiiah the son of Jeroham, the son of Polaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son 13 of Malchiah, and his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azarel, the son of 14 Ahasai, the son of Meshillemoth, the son of Immer, and their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, ¹the son of one of the great men. 15 ¶Also of the Levites: Shemaiah the son of Hashub, the son 16 of Azrikam, the son of Hashabiah, the son of Bunni; and Shabbethai and Jozabad, of the chief of the Levites, ²had the 17 oversight of ⁴the outward business of the house of God. And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and 18 Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. All the 19 Levites in ^kthe holy city were two hundred fourscore and four. 20 Moreover the porters, Akkub, Tahmon, and their brethren that 20 kept ³the gates, were an hundred seventy and two. ¶And the

¹ O.; the son of Haggadolim.

² Heb. wore over.

³ Heb. at the gates.

at Jerusalem. The subjoined table exhibits the differences between the accounts of the entire population of Jerusalem as given in Nehemiah and in Chronicles:—

	1 Chronicles.	Nehemiah.
Tribe of Judah:—		
Of Pharez	408
Of Zerah . . .	000	..
Tribe of Benjamin:—	950	928
Tribe of Levi:—		
Priests . . .	1700	1192
Levites	284
Porters . . .	212	172

According to Nehemiah's numbers, supplemented from Chronicles, the entire adult male population of the city was 3734, which would give a total population of 14,936. According to Chronicles, supplemented from Nehemiah, the adult males were 4370, and consequently the entire population, 17,480. As the Nethinims and the Israelites of Ephraim and Manasseh (1 Chr. ix. 3) are not included in either list, we may conclude that the actual number of the inhabitants, after the efforts recorded in *vv.* 1, 2, was not much short of 20,000.

16. *the outward business of the house of God*] Such as the collection of the newly imposed tax (*x.* 32), the providing of the regular sacrifices, the renewal of vestments, and the like.

17. *the principal to begin the thanksgiving*] *i.e.* "the precentor," or "leader of the choir."

20. The returned community, though consisting mainly of members of the two tribes, represented the entire people of Israel. The ground, however, which they

residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance. ¹But the Nethinims dwelt in ¹Ophel: and Ziha and Gispa *were* over the Nethinims. ²¶ The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God. For ³*it was* the king's commandment concerning them, that ²a certain portion should be for the singers, due for every day. ¶ And Pethahiah the son of Meshezabeel, of the children of ⁴Zerah the son of Judah, *was* at the king's hand in all matters concerning the people. ¶ And for the villages, with their fields, *some* of the children of Judah dwelt at ⁵Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof, and at Jeshua, and at Moladah, and at Beth-phetlet, and at Hazar-shual, and at Beer-sheba, and *in* the villages thereof, and at Ziklag, and at Mekonah, and *in* the villages thereof, and at En-rummon, and at Zareah, and at Jarmuth, Zanoah, Adullam, and *in* their villages, at Iachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom. ¶ The children also of Benjamin ³from Geba dwelt at Michmash, and Aija, and Beth-el, and *in* their villages, ³²33 and at Anathoth, Nob, Ananiah, Hazor, Ramah, Gittaim, ³⁴35 Hadid, Zeboim, Noballat, Lod, and Ono, ⁶the valley of craftsmen. ¶ And of the Levites *were* divisions in Judah, and in Benjamin.

CHAP. 12. NOW these are the ^apriests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: ^bSeraiah,

¹ Or, *The tower.*

² Or, *a sure ordinance.*

³ Or, *of Geba.*

⁴ Or, *to Michmash.*

¹ See ch. 3. 26.

² See Ezra 6. 8, 9, & 7. 20, &c.

³ Gen. 38. 30, *Zerah*.
⁴ 1 Chr. 18. 17. & 23. 28.
⁵ Josh. 14. 15.

⁶ 1 Chr. 4. 14.

^a Ezra 2. 1, 2.

^b See ch. 10. 2-8.

occupied, was not the whole land, but that which had constituted the kingdom of Judah.

21. Ophel, the southern spur of the Temple hill, having a wall of its own (iii. 27) might be reckoned either in Jerusalem or outside it. Here it is made a separate place.

22. The business intended was probably the *internal* business, as distinct from the "outward business" (v. 16): a part of which was the apportionment of the royal bounty among the members of the choir (v. 23).

23. The goodwill of Artaxerxes towards the ministers employed in the Temple service, had been previously shown by his exempting them from taxation of every kind (Ezra vii. 24). Now, it would seem, he had gone further and assigned to the singers an allowance from the royal revenue.

24. It is difficult to say what office Pethahiah filled. So far as we know, the only regular officers under the Persian system of government were the satrap, the sub-satrap, the permanent royal secretary, the commandant, and the occasional commissary.

25. *Kirjath-arba* i.e. Hebron. In the absence of the Hebrews during the Cap-

tivity the place had recovered its old name (Josh. xv. 13).

26-35. Many of the places mentioned in these verses are mentioned in Josh. xv. 27-39, xviii. 21-28.

36. *of the Levites were divisions* i.e. "the Levites were scattered among various towns both in Judah and Benjamin."

XII. This chapter is made up of two portions: (a) lists of the leading priests and Levites at different periods (rr. 1-26): (b) the dedication of the wall of Jerusalem (rr. 27-47). This latter passage is certainly from the pen of Nehemiah, and was written probably about B.C. 433. The lists included in (a) are four: (1) the chief priestly and Levitical families which returned to Jerusalem (rr. 1-9); (2) the succession of the High Priests from Jeshua to Jaddua (rr. 10, 11); (3) the actual heads of the priestly families in the time of the High-Priest Joiakim (rr. 12-21); (4) the chief Levitical families at the same period (rr. 24-26). Of these lists Nos. 1, 3, and 4, may have been drawn up in the time of Nehemiah, but No. 2 in its present form must be much later. See Introduction, p. 591.

1. *the priests*] The number of the names here given, which is 22, is probably to

- 2, 3 Jeremiah, Ezra, Amariah, ¹Malluch, Hattush, ²Shechaniah, 4, 5 ³Rehum, ⁴Meremoth, Iddo, ⁵Ginnetho, ⁶Abijah, ⁷Miamin, 6, 7 ⁸Maadiah, Bilgah, Shemaiah, and Joarib, Jedaiah, ⁹Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests 8 and of their brethren in the days of ^aJeshua. Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, ^cwhich was over ⁹the thanksgiving, he and his 9 brethren. Also Bakkukiah and Unni, their brethren, were over 10 against them in the watches. ¶ And Jeshua begat Joiakim, 11 Joiakim also begat Eliashib, and Eliashib begat Joiada, and 12 Joiada begat Jonathan, and Jonathan begat Jaddua. ¶ And in the days of Joiakim were priests, the chief of the fathers: of 13 Seraiah, Meraiah; of Jeremiah, Hananiah; of Ezra, Meshullam; 14 of Amariah, Jehohanan; of Melicu, Jonathan; of Shebaniah, 15, 16 Joseph; of Harim, Adna; of Meraioth, Holkai; of Iddo, 17 Zechariah; of Ginnethon, Meshullam; of Abijah, Zichri; of 18 Miniamin, of Moadiah, Piltai; of Bilgah, Shammua; of She- 19 maiah, Jehonathan; and of Joarib, Mattenai; of Jedaiah, 20, 21 Uzzi; of Sallai, Kallai; of Amok, Eber; of Hilkiah, Hasha- 22 biah; of Jedaiah, Nethanel. ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Per- 23 sian. The sons of Levi, the chief of the fathers, were written in the book of the ^dChronicles, even until the days of Johanan the 24 son of Eliashib. ¶ And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise ^eand to give thanks, ^faccording to the commandment of David the man of God, ^hward over against
- ^a Luke 1. 5.
^b Ezra 3. 2.
Hag. 1. 1.
Zech. 3. 1.
^c ch. 11. 17.
^d 1 Chr. 9. 14, &c.
^e 1 Chr. 23, & 25, & 26.
^f Ezra 3. 11.

¹ Or, *Melicu*, ver. 14.² Or, *Shebaniah*, ver. 14.³ Or, *Harim*, ver. 15.⁴ Or, *Meraioth*, ver. 15.⁵ Or, *Ginnethon*, ver. 16.⁶ Or, *Miniamin*, ver. 17.⁷ Or, *Moadiah*, ver. 17.⁸ Or, *Sallai*, ver. 20.⁹ That is, *the psalms of thanksgiving*.

be connected with that of the Davidic "courses," which was 24 (1 Chr. xxiv. 7-18). Eight names are identical with those of the heads in David's time. On comparing the present list with that of the families who sealed to Nehemiah's covenant (x. 2-8), we shall find that the first sixteen recur in that document nearly in the same order; but that the last six are absent from it. It would seem that as these six declined to seal to Nehemiah's covenant, they were placed below the rest here in a sort of supplementary list. Note especially the "and" which connects the second part of the lists with the earlier part, both in v. 6 and in v. 19.

8. Of the Levitical houses here mentioned, three only returned at first, those of Jeshua, Kadmiel, and Judah or Hodevah (vii. 43). The others must have returned subsequently.

10, 11. The six generations of High-Priests covered a little more than two centuries (B.C. 538-333), or a little under thirty-five years to a generation. Jaddua was the High-Priest who (according to Josephus) had an interview with Alexander shortly after the battle of Issus.

22, 23. These verses interrupt the account of the church officers in the time of Joiakim, resumed in v. 24. They appear to be an addition to the original text, made about the time of Alexander the Great, when the Books of Chronicles, Ezra, and Nehemiah would seem to have first taken their existing shape. The same writer who introduced these verses, probably also added v. 11 to the original text.

Darius the Persian] Probably Darius Codomannus (B.C. 336-331), the antagonist of Alexander the Great. See Introduction, p. 592, n. 2.

23. This passage shows that the practice of keeping a record of public events in state archives was continued after the return from the Captivity, at least to the time of Johanan, the son, i.e. "the grandson," of Eliashib.

24. *Jeshua the son of Kadmiel*] If the reading be sound, this Jeshua must have been the head of the Levitical family of Kadmiel in the time of Joiakim; but (cp. viii. 7, ix. 4), some read "Jeshua, Bani, Kadmiel," &c.

ward over against ward] i.e. "alternately," one part of the choir answering the other.

- 25 ward. Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the thresholds of the gates. *Theſe were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, ^athe scribe. ¶ And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, ^mboth with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps. And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded their villages round about Jerusalem. And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall. ¶ Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, *whereof* ⁿone went on the right hand upon the wall, ^otoward the dung gate: and after them went Hoshaiiah, and half of the 33, 34 princes of Judah, and Azariah, Ezra, and Meshullam, Judah, and Benjamin, and Shemaiah, and Jeremiah, and *certain* of the priests' sons ^pwith trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph: and his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with ^qthe musical instruments of David the man of God, and Ezra the scribe before them. ^rAnd at the fountain gate, which was over against them, they went up by ^sthe stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward. ¶ ^t"And the other company of them that gave thanks went over against them, and I after them, and the half of the people

^t ch. 8. 9.
^u Ezra 7. 6,
^v Deut. 20. 5.
^w Ps. 30. title.
^x 1 Chr. 25. 6.
^y 2 Chr. 5. 13.
^z & 7. 6.

^a See ver. 33.
^b ch. 2. 13.
^c & 3. 13.

^d Num. 10. 2.
^e 3.

^f 1 Chr. 23. 5.
^g ch. 2. 14.
^h & 3. 15.

ⁱ ch. 3. 15.
^j ch. 3. 26.
^k & 8. 1, 3, 18.
^l See ver. 31.

¹ Or, *treasuries*, or, *assemblies*.

25. In 1 Chr. ix. 17, 24, 26, four families of porters only are mentioned; *six* are implied here, in vii. 45, and in Ezra ii. 42. From 1 Chr. xxvi. 14-19 it appears that the Temple had four chief gates, fronting the cardinal points, and two minor ones, "towards Asuppim," and "at Parbar."

27. *the dedication of the wall*] The ceremony had been deferred for the space of nearly twelve years (xiii. 6). Perhaps Nehemiah required an express permission from the Persian king before he could venture on a solemnity which might have been liable to misrepresentation.

out of all their places] i.e. out of the various cities of Judah and Benjamin in which they dwelt (xi. 36).

28. *the plain country round about Jerusalem*] Perhaps the valleys of Hinnom and Jehoshaphat, which enclose Jerusalem on three sides, are intended.

the villages of Netophathi] Rather, as in 1 Chr. ix. 16. Netophah lay near Bethlehem (1 Chr. ii. 54), and is perhaps represented by the modern *Antateh*.

29. *the house of Gilgal*] Or, "Beth-Gilgal"

—probably the Gilgal north of Jerusalem (now *Jifjila*).

31. *I brought up*] Note the resumption of the first person, which has been laid aside since vii. 5, and which is continued now to the end of the Book. It is generally allowed that we have here once more a memoir by Nehemiah himself.

The two "companies" or choirs, having ascended the wall on its western face, near the modern Jaffa Gate, stood looking eastward towards the city and Temple; then the southern choir, being on the *right*, commenced the circuit of the southern wall, while the choir upon the left proceeded round the northern wall (xx. 38-39), till both met on the eastern wall, between the water and the prison gates.

34. "Judah and Benjamin" are the lay people of those two tribes.

37. *above the house of David*] This choir or procession went above (or beyond) the old palace of David, following the line described in iii. 16-26, on their way to the eastern wall.

* ch. 3. 11.
 v ch. 3. 8.
 2Kin. 14. 13.
 ch. 8. 16.
 a ch. 3. 6.
 b ch. 3. 3.
 c ch. 3. 1.
 d ch. 3. 32.
 e Jer. 32. 2.

f 2 Chr. 31.
 11, 12.
 ch. 13. 5, 12,
 13.

g 1 Chr. 25,
 & 26.
 h 1 Chr. 25.
 1, &c.
 2 Chr. 29. 30.

i Num. 18.
 21, 24.
 k Num. 18. 26.

l Deut. 31.
 11, 12.
 2 Kin. 23. 2.
 ch. 8. 3, 8.
 & 9. 3.
 Isai. 31. 16.
 m Deut. 23. 3,
 4.
 n Num. 22. 5.
 Josh. 21. 9,
 10.
 o Num. 23. 11.
 & 21. 10.
 Deut. 21. 5.
 p ch. 9. 2,
 & 10. 28.

upon the wall, from beyond ²the tower of the furnaces even unto ³the broad wall; ⁴and from above the gate of Ephraim, and above ⁵the old gate, and above ⁶the fish gate, ⁷and the tower of Hananeel, and the tower of Meah, even unto ⁸the sheep gate: ⁹and they stood still in ¹⁰the prison gate. ¶ So stood the two ¹¹companies of them that gave thanks in the house of God, and I, and the half of the rulers with me: and the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets; and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers ¹²sang loud, with Jezrahiah ¹³their overseer. Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off. ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions ¹⁴of the law for the priests and Levites: ¹⁵for Judah rejoiced for the priests and for the Levites ¹⁶that waited. And both the singers and the porters kept the ward of their God, and the ward of the purification, ¹⁷according to the commandment of David, and of Solomon his son. For in the days of David ¹⁸and Asaph of old ¹⁹there were chief of the singers, and songs of praise and thanksgiving unto God. And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: ²⁰and they ²¹sanctified *holy things* unto the Levites; ²²and the Levites sanctified ²³them unto the children of Aaron.

CHAP. 13. ON that day ²⁴they read in the book of Moses in the ²⁵audience of the people; and therein was found written, ²⁶that the Ammonite and the Moabite should not come into the congregation of God for ever; because they met not the children of Israel with bread and with water, but ²⁷hired Balaam against them, that he should curse them: ²⁸howbeit our God turned the curse into a blessing. Now it came to pass, when they had heard the law, ²⁹that they separated from Israel all the mixed multitude. ³⁰¶ And before this, Eliashib the priest, ³¹having the oversight of

¹ Heb. made their voice to be heard.
² That is, appointed by the law.

³ Heb. for the joy of Judah.
⁴ Heb. that stood.
⁵ That is, set apart.

⁶ Heb. there was read.
⁷ Heb. curs.
⁸ Heb. being set over, ch. 12. 41.

44. *Judah rejoiced*] Judah's satisfaction with the priests and Levites took the shape of increased offerings, more ample tithes, and the like, whence the appointment of treasures and treasurers became necessary.

45. *the ward of the purification*] The observances with respect to purification. Cp. 1 Chr. xxiii. 28.

47. The intention is to compare the religious activity and strictness of Nehemiah's time with that which had prevailed under Zerubbabel, as described by Ezra (vi. 16, 22). It is implied that the intermediate period had been a time of laxity.

they sanctified holy things &c.] i.e. "the people paid their tithes regularly to the

Levites, and the Levites paid the tithe of the tithes to the priests."

XIII. 1. *On that day*] Or, "at that time," as in xii. 44.

By "the Book of Moses" is probably meant the entire Pentateuch.

3. A separation like that made by Ezra, some twenty years previously (Ezr. x. 15-44), seems to be intended. The heathen wives were divorced and sent back, with their offspring, to their own countries.

4. The relations of Eliashib, the High-Priest (iii. 1), with Tobiah and Sanballat will account for the absence of any reference to him either in chs. viii.-x., or in xii. 27-47.

the chamber of the house of our God, *was* allied unto Tobiah :
 5 and he had prepared for him a great chamber, ^fwhere aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, ^gwhich was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests. But in all this time was not I at Jerusalem: ^hfor in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and ⁱafter certain days ^jobtained I leave of the king: and I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in ^kpreparing him a chamber in the courts of the house of God.
 8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they ^lcleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense. ¶ And I perceived that the portions of the Levites had ^mnot been given them: for the Levites and the singers, that did the work, were fled every one to ⁿhis field. Then ^ocontended I with the rulers, and said, ^pWhy is the house of God forsaken? And I gathered them together, and set them in their ^qplace.
 12 ^rThen brought all Judah the tithe of the corn and the new wine and the oil unto the ^streasuries. ^tAnd I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and ^unext to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted ^vfaithful, and ^wtheir office *was* to distribute unto their brethren.
 14 ^xRemember me, O my God, concerning this, and wipe not out my ^ygood deeds that I have done for the house of my God, and for the ^zoffices thereof. ¶ In those days saw I in Judah some treading wine presses ^aon the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, ^bwhich they brought into Jerusalem on the sabbath day: and I testified *against* them in the day wherein they sold victuals. There dwelt men of Tyre also therein,

¹ Heb. the commandment of the Levites.

² Heb. at the end of days.

³ Or, I earnestly requested.

⁴ Heb. standing.

⁵ Or, storehouses.

⁶ Heb. at their hand.

⁷ Heb. it was upon them.

⁸ Heb. kindnesses.

⁹ Or, observations.

^f ch. 12. 44.

^g Num. 18. 21, 24.

^h ch. 5. 14.

ⁱ ver. 1. 5.

^j 2 Chr. 20. 5, 16, 18.

^k Mal. 3. 8.

^l Num. 35. 2.

^m ver. 17. 25.

ⁿ Prov. 28. 4.

^o ch. 10. 39.

^p ch. 10. 38, 39.

^q & 12. 41.

^r 2 Chr. 31. 12.

^s ch. 12. 44.

^t ch. 7. 2.

^u 1 Cor. 4. 2.

^v ver. 22. 31.

^w ch. 5. 19.

^x Ex. 20. 10.

^y ch. 10. 31.

the chamber] The entire outbuilding, or "lean-to," which surrounded the Temple on three sides (1 K. vi. 5-10).

allied] i.e. "connected by marriage." Tobiah was married to a Jewess (vi. 18), who may have been a relation of Eliashib; and his son Johanan was married to another (do.), of whom the same may be said.

the offerings of the priests] i.e. "the portion of the offerings assigned for their sustenance to the priests."

Artaxerxes king of Babylon] See i. 1. Cp. Ezr. vi. 22, where Darius Hystaspis is called "king of Assyria."

after certain days] Or, "at the end of a year," which is a meaning that the phrase often has (Ex. xiii. 10; Lev. xxv. 29, 30; Num. ix. 22). Nehemiah probably went to the court at Babylon in B.C. 433, and returned to Jerusalem B.C. 432.

the chambers] The "great chamber" assigned to Tobiah (v. 5) contained, it would seem, more than one apartment.

10, &c. During Nehemiah's absence there had been a general falling away, and there was danger of a complete national apostasy.

11. *I gathered them together*] Nehemiah gathered the Levites from their lands, and reinstated them in their set offices.

15. The desecration of the Sabbath is first brought into prominence among the sins of the Jewish people by Jeremiah (Jer. xvii. 21-27). It could not but have gained ground during the Captivity, when foreign masters would not have allowed the cessation of labour for one day in seven. On the return from the Captivity, the sabbatical rest appears to have been one of the institutions most difficult to re-establish.

in the day] Some render, "concerning the day."

16. Friendly relations subsisted between

- which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. ^xThen I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day? ^yDid not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. ^zAnd it came to pass, that when the gates of Jerusalem ^abegan to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: ^aand *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye ^babout the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath. And I commanded the Levites that ^bthey should cleanse themselves, and *that* they should come and keep the gates, to sanctify the sabbath day. ^cRemember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy. ^dIn those days also saw I Jews *that* ^{3a}had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and ^ecould not speak in the Jews' language, but according to the language ^fof each people. And I ^econtended with them, and ^fcursed them, and smote certain of them, and plucked off their hair, and made them ^fswear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. ^gDid not Solomon king of Israel sin by these things? yet ^hamong many nations was there no king like him, ^hwho was beloved of his God, and God made him king over all Israel: ⁱnevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to ⁱtransgress against our God in marrying strange wives? And *one* of the sons ^jof Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Hironite: therefore I chased him from me. ^kRemember them, O my God, ^kbecause they have defiled the priesthood, and ^lthe

¹ Heb. *before the wall?*

with them.

⁵ Heb. *of people and people.*² Or, *multitude.*⁴ Heb. *they discerned not to*⁶ Or, *reviled them.*³ Heb. *had made to dwell**speak.*⁷ Heb. *for the defiling.*

the Phoenicians and the Jews, after the Captivity (Ezra iii. 7). It was, however, a new fact, and one pregnant with evil consequences, that the Tyrians should have established a permanent colony at Jerusalem. Its influence on the other inhabitants weakened the hold of the Law upon men's consciences, and caused it to be transgressed continually more and more openly.

19. The gates were closed at the sunset of the day before the Sabbath; since the Sabbath was regarded as commencing on the previous evening.

21. The lodging of the merchants with their merchandise just outside Jerusalem during the Sabbath, marked their im-

patience for the moment when they might bring their wares in. This was thought by Nehemiah to be unseemly, and to have an irreligious tendency.

22. *I commanded the Levites*] At first Nehemiah had employed his own retinue (r. 19) in the work of keeping the gates. He now assigned the duty to the Levites, as one which properly belonged to them, since the object of the regulation was the due observance of the Sabbath.

24. *the speech of Ashdod*] The Philistine language, which was akin to that of Egypt. *according to the language of each people*] The children spoke a mixed dialect, half Philistine, half Hebrew.

30 covenant of the priesthood, and of the Levites. ^pThus cleansed
 I them from all strangers, and ^qappointed the wards of the priests ^qch. 12. 1,
 31 and the Levites, every one in his business; and for ^rthe wood ^rch. 10. 31,
 offering, at times appointed, and for the firstfruits. ^sRemember ^sver. 14, 22.
 me, O my God, for good.

30. *the wards*] Rather, "the offices or ob- probably that described in xi. 10-22.
 servances." Nehemiah's arrangement is